THE LORD'S PRAYER.

Give us This Day our Daily Bread.

Now that we have learned to isolate ourselves from the world about us and to set aside our immediate wants; now that we know how to approach the throne of Grace and address our Father in Heaven; now that we behold the glory of God and look upon things earthly and spiritual from the Father's point of view; and now that we are pledged to do God's will only we are prepared to realize our dependence upon the Lord for everything. We children of Almighty God owe our very lives to our Father in Heaven, receive from Him our spiritual and bodily needs day after day, and can ask Him to satisfy the longings of our heart.

It matters not to some people where food and raiment come from so long as their clothes-presses ~~are never empty~~ are being constantly supplied and their pantries well filled. It is of little consequence to ~~others~~ some who have plenty that folks next door are dying from hunger and thirst. How many there are who live in constant fear lest they shall be left destitute. They slave from morning till night trying to gather in a few extra pennies, and worry from night till morning about the dollars they cannot have. It is not so with the child of God who knows his Father in Heaven. Turning to the sixth chapter of St. Matthew he takes to heart the Master's words, "Therefore,

I say unto you, Be not anxious for your life, what ye shall eat or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than ~~the~~ food, and the body than raiment? Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field how they grow; they toil not neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the

~~grass~~ of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

7. It is Christian wisdom to recognize the sustaining hand of a loving Father in the natural forces, working together as they do, to care and provide for all forms of life. The sun rises every morning and sets every night not because of fixed laws, but by means of fixed laws that God has made in order to fulfill the glory of His creation. Our bodies are not kept in health and vigor because of their digestive, circulatory respiratory and nervous systems, but by means of them because of God's infinite love for His ~~fi~~ creatures. Knowing from whence cometh all things, is it

not natural for the child of God to go to his Father in Heaven for material sustenance as well as for spiritual?

"Give us this day our daily bread." By this petition we are taught that the food we eat is God's and that we must first ask Him for it else we are taking what does not belong to us. The food products of the entire world are God's because "the earth is the Lord's and the fulness thereof." It is true that many who never think of God, much less ask Him for something to eat, seem to be as well provided for as are their Christ-like ~~fo~~ followers. Oftimes the ungodly set a better table than do the righteous, a table more bountifully laden with choicer food and drink, better prepared and

more tastily served. But mark the difference. He who partakes of his meal without asking God for it, while he may be well fed, since God maketh the sun to rise on the just and on the unjust, he misses the blessing which would otherwise have been given him. When we receive our bread as a gift with God's blessing upon it, we have something of far greater value to us than the food itself. God's blessing — how ~~necess~~ essential it is to a man's real growth. The divine nod of approval — how satisfying it is to the child trying to do his Father's will. God's blessing — how it fills the heart with peaceful joy and keys the mind to a spiritual vision of common things. God's blessing

added to an ordinary existance makes life worth while, for it leads human aspirations to ~~spiritual~~ heavenly realities.

The duty of saying grace before eating should become a never-broken custom in every Christian home. Sad indeed to see a family of Christ's followers break bread without thanking their Father in Heaven. Although the God's blessing can be had for the asking, no Christian can afford to go without it at any time. It is true that grace cannot be said aloud under all circumstances. It is impossible where the members are unable to dine together. It is impossible in a public eating place or in a home which does not worship God. But a child of Jesus, without disturbing others, wherever he may

be, can always give thanks unto God who listens to secret prayer.

It is well to note that the Master taught us to pray "Give us", not "give me". Christ's personal pronoun plural number includes everybody — the godly and the ungodly, those who love us and those hate us, our enemies as well as our friends. The petition is in behalf of the poor and needy as well as for the provided ones. "Our Father in Heaven," we pray, "give bread to the countless thousands who have not so much as a crumb." We earnestly desire that none should go hungry. We express ourselves in deed as well as in words. Our prayer is not sincere if we refuse to help, so far as

possible, our unfortunate fellow beings.

You all do remember Lowel's beautiful poem "The Vision of Sir Launfal." As the knight ~~set forth in his~~ clad in his gilded mail, set forth on beautiful steed in quest of the Holy Grail, he met at the gate a leper who was begging. A loathsome feeling came over the proud Sir Launfal and, tossing a coin upon the ground in scorn, he rode away.

"The leper raised not the gold from the dust;
"Better to me a poor man's crust,
Better the blessing of the poor,
Though I turn me empty from his door;
That is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,

And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretched its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before."

After a long and fruitless
search for the sacred Chalice, the
once proud knight now scantly
clad and grown old and feeble
returns to his castle only to find
another in his place. Upon leaving,
he sees the selfsame beggar.

"For Christ's sweet sake, I beg an alms;"
Sir Launfal sees only the grewsome thing,
The leper, lank as the rain-blanched bone,
That cowers beside him, a thing as lone
And white as the ice-isles of Northern seas
In the desolate horror of his disease.

"And Sir Launfal said,—I behold in thee
An image of Him who died on the tree;

Thou also hast had thy crown of thorns,—
Thou also hast had the world's buffets and scorns,
And to thy life were not denied
The wounds in hands and feet and side:
Mild Mary's Son, acknowledge me
Behold, through him, I give to Thee!"

Thereupon Sir Knight shares his
single crust and brings water from
the stream nearby.

"As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched at his side,
But stood before him glorified,
Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate,—
Himself the Gate whereby men can
Enter the temple of God in Man.

"His words were shed softer than leaves from the pine
And they fell on Sir Launfal as snows on the brine,
That mingled their softness and quiet in one
With the shaggy unrest they float down upon;
And the voice that was calmer than silence said,

"Lo, it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need:
Not what we give but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and Me."

Should the Christian world put faith and works into Christ's petition for bread there would be no starving humanity.

"Give us our bread." We stated that all food products belonged to God, but, in a way, they belong to us, too. God has created the fertile lands, the fruit-trees, vegetables, and grains, and He sends the

sunshine and the rains in due season. But before we can stack hay into our barns and fill our granaries, fruit houses, and grocery stores, we must first till the soil, sow the grain and plant the fruit-trees and vegetables, ~~and gardens~~. God minds the growing but man must tend to the sowing. The Lord sees to the ripening but man must do the reaping. Our Father in Heaven makes the bread and bakes it, but man must prepare it and put it into a hot oven. Human industry is no private ownership affair, but a large firm of which God, the senior partner, supplies the raw material; while man, the junior partner, does the producing, or leading forth from the raw to ~~the~~ the finished goods.

Noone can truthfully say I am the

in his possession, "This is mine." He may say, "This is ours." He must admit that it belongs, primarily, to God.

Bread. Bread becomes ours by hard work. There is nothing in existance that does not represent work. Nothing worth while can be accomplished without it. Life is not an upholstered rocking-chair in which we comfortably sit and fold our hands. Nor will Heaven be a beautifully draped couch bedecked with fancy pillows upon which we shall recline on a bed of ease and dream of eternal rest. The wheels of progress and the wheels of industry are a part of the same machine.

A great many persons think that because they are a part of the prim they need not work. "The world owes me a living," they say.

A certain man upon hearing about the rich lands in Missouri bought a large farm there and settled down upon it. The soil was so fertile, he believed, that he would not have to till it. Being a lazy man, he neglected everything. In a few years the entire place became a picture of desolation. The roof of the house leaked in many places, ruining the walls within; the windows were broken and the never-painted sides were weather-eaten. Fences were down and the gates broken from their hinges. The rows of corn were choked with weeds and thistles. The owner finally accused the party of whom he bought the farm with misrepresentation. Disgusted with the whole State of Missouri, he sold out at half-price to a hard-

working man, and moved to California where gold mines were plentiful and could be bought at a low figure, congratulating himself upon his ~~shrewdness~~ ability to worm himself out of difficulties. The old farm in Missouri began at once to change in appearance. As if by magic, after a season the fences were repaired, the house became new and the weeds and thistles gave way to long rows of full grown corn. On the street of San Francisco we are stopped by a man who asks us for a dime with which to get something to eat. As he tells us all about the farm he once had in Missouri, how it did'nt pay, so ~~he~~ he sold out, came to California and lost all he had, we are induced to say, "Poor fellow, how unfortunate

you have been! "On the other hand we watch that ordinary working man rapidly turning desolation into gold and exclaim, "There's a lucky man!" The one in rags and tatters is placed by the side of the well-to-do and we ask the question "Can it be that God is treating all men alike?" Yes, Christian friends, God is treating all men alike, but the great trouble is that men are not all treating God alike.

When we pray, "Give us our daily bread," we ask our Father in Heaven for strength necessary to do the required work, and for guidance with which to direct our energies to the best paying advantage. We also promise the Lord to work honestly and uprightly.

Bread earned dishonestly, or in any ungodly way is not rightfully gotten! Just imagine a public or private defaulter, a thief or a robber, or a saloonkeeper asking God for daily bread! In the Kingdom of Righteousness there are neither idle hands nor hands engaged in dishonest work. No grafters ~~or boodlers~~ in Heaven.

Some persons are more successful in business than others. Indeed, there are many industrious intelligent, and able men who are financial failures — examples of misdirected energy. We are not all cut out for farmers, bankers, and business men. Our talents differ widely: ~~from~~ ~~each other~~. If in spite of industry and conscientious care

we do not seem to get along, perhaps the Lord wants us to use our talents for higher and better things than mere money-getting. It is safe to say that there are some on farms hoeing potatoes who should be hoeing souls out of the mire of sin, while there may be others who are trying to lead men into the Kingdom of Heaven who should be guiding a plough-share through the ground. Our Father in Heaven, teach us in what way we can best earn our livelihood.

"Give us this day our daily bread." This petition holds good for only twenty-four hours. Tomorrow's bread is unbaked. How infinitely wise was Jesus! He makes it

necessary for us to go to Our Heavenly Father every day. We must acknowledge our dependence upon Him daily, lest we unaware begin to rely upon the false independence of self. The Lord also realized that man's strength was able to carry the burden of but one day only. In St. Luke's Gospel it is written "Give us day by day our daily bread." One day at a time. "Be not therefore anxious for the morrow; for the morrow will be anxious for itself: Sufficient unto the day is the evil thereof."

He who can master a single day, taking therefrom its fullest possible measure and putting into it his best effort, highest attainment, and greatest amount of good to the glory of God and for the service of mankind is fitted for life here and hereafter.

The thought in the following words by S. E. Kiser is

To-morrow's Call.

By S. E. Kiser.

If you could know this day must be your last,
That ere to-morrow all your work must cease,
Would you keep pressing on as in the past,
Or would you halt to plan for future peace?
Would there be any wrong of other days
That you would, trembling, hasten to set right,
And would you, heedless of the public's praise,
Behold with fear the coming of the night?
If so, however great the thing you do,
However rich you are, I pity you.

If you could know that after this fair day
The mask of death must lie upon your face,
Would there be no dim stains to clear away,
Nor misdirected steps you would retrace?
The guerdon that you seek, would it retain
The value that you place upon it now?
And would you bravely press ahead to gain,
At last, the precious laurels for your brow?
If so, however small the thing you do,
However poor you are, I envy you.

Chicago, Ill.

All that we are privileged to ask for is just enough for each day. God knows best how much we need. He does the portioning out. But the Lord gives bountously. Nothing should be wasted, however. After Jesus fed the 5000, He ordered the remained left-over food to be gathered together and carefully set aside. Nothing is lost in

God's economy. However plenty may be ours, we should avoid extravagance and wastefulness.

To briefly summarize, our theme has taught us to depend upon God for all things and to seek God's blessing at all times. It has been a lesson to us on conscientious, daily work, moderation, and frugality. We have learned something of benevolence and of faith in both God and man. We leave it to our hearers to apply these lessons to spiritual matters. The soul is nourished in much the same way as is the body. Whether we are seeking spiritual food or whether we are trying to satisfy physical wants, let us do as Jesus would have us do — pray to our Father in Heaven "Give us this day our daily bread."

Amen.

"And lead us not into Temptation
But deliver us from Evil."

The forgiveness of sin and the baptism of the Holy Spirit constitute the embryological process by which a man is born again. The second, or spiritual birth, does not mean born into the Kingdom of God but rather born to journey to it. Whether one is scaling the heights of righteousness or sinking into the depths of lust and sin, his life is a journey, a day's effort, in one direction or the other. The days follow each other and accumulate into weeks and months and years, till at last life's journey, or days, upon this earth are placed above the addition line, the balance is ~~made out~~ determined and entered upon the debit or credit side, as the case may be, and the soul begins its new set of books for Eternity. Our days are

are numbered. Likewise, in God's great book of accounts every thought, every desire, every intention and every act of ours is accurately recorded. The very hairs of our heads are ~~co~~ registered. "Not a sparrow shall fall to the ground without the Father." Science ~~teaches~~ demonstrates conclusively the indestructability of matter. Spiritual substance is protected by the same law. Nothing is lost in God's wonderful economy. If, then, we know that all, which we think and say and feel and believe and do are making an arithmetical sum which shall determine the trial balance for our present welfare and our future existance, should we not seek for more than forgiveness of past sins? In addition to sincere regret because of committed wrongs and omitted rights, repentance indicates

an earnest desire of the heart to go and sin no more.

"And lead us not into temptation but deliver us from evil." The Greek word translated "temptation" means a "test or "trial". "Temptation" itself comes from the Latin "tentare" to handle, feel, attack, to try or put to the test. You have undoubtedly noticed at the men at railway stations who go about with hammers pounding the wheels of the coaches. You need not be told why they do so. You can also understand how one who knows the military rules by heart and can perfectly execute any order given, is not necessarily a brave soldier. You first must see how he faces shot and shell before you can proclaim him to be a hero. We do not place life's crown of success upon the young

man who is awarded a diploma from a great university. We abide our time until the holder of the precious parchment proves himself worthy of it. A college graduate running a street car for a livlihood is not only a failure, but a disgrace to his alma mater. He We look upon the sweet face of a beautiful child and exclaim "What an innocent little fellow he is!" When the babe grows to his maturity, however, it remains to be seen whether the innocence of childhood will turn out to be virtue tried and not found wanting. Until we behold innocence conquering the thousand and one internal desires to do wrong and successfully withstanding the legion of sins on the outside whose sole business it is to lead purity astray, we cannot name it virtue. He whose sins are

forgiven and whose heart is renewed by the influence of the Holy Spirit is not necessarily fit for citizenship in Heaven, nor upon earth for that matter. A man may profess Jesus Christ and Him Crucified in words most faithfully chosen and most eloquently rendered, and still not be a true follower of the Cross. The christian soldier receives the crown of life only after he has entered the thick of the fight and won battle after battle, not for himself alone but for his comrades as well. The process of temptation, or testing, must go on and on until our Father in Heaven calls us to His side. We must prove our worthiness to be called a servant of the Lord. We must win our Christian Spurs.

Webster defines <u>temptation</u> in three ways. Firstly; the act of tempting

or enticing to evil: seduction. 2ndly; the state of being tempted or enticed to evil, and 3thirdly; that which tempts: an inducement, an allurement, especially to something evil." Surely we need not pray "Lead us not into temptation" for God almighty who is omnipotent & good would never induce any of his creatures to do wrong. In our scripture lesson we read, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither. temppteth He any man." Your speaker does not believe that God created sin in order to test His children upon earth or scare them into heaven. Evil originated with Satan who is the adversary of both God and man. The Bible teaches us that the devil perverts the scriptures, opposes God's work,

hinders the gospel, works lying wonders, appears as the angel of light, and is the father of all lies! We know that this is ~~not~~ exactly what the Evil One is doing. Satan had the old school of theology preach hell fire — and practice it, too — until man lost all fear of a brimstone punishment. Whereas, today, the devil would have theology proclaim that sin and satan are merely the creation of our fancy. The Evil one never likes to show himself personally — no wonder he is so hideous! — but he exercises his subtile and cunning powers day and night in a never tiring effort to destroy the souls of men. Mathew Arnold's hyper-critical study of the Bible led him to the remarkable conclusion that all things not ourselves are making for righteousness. Strange

to say that such an ~~remarkable~~ able critic as Matthew Arnold should have failed to discover the other great Bible truth, namely, "a power, not ourselves, is making towards unrighteousness. That power is Satan, parasitic in the hearts and minds of men and working in presumptuous, fraud, wicked, malignant, subtle, deceitful, fierce and cruel ways.

Nor does your speaker believe that God would have us place ourselves in the way of temptation in order to prove our strength of character. We often rush into danger and trouble, afterwards claiming that they were God-sent. The Bible warns us over and over again to leave sin alone. One of the children in a family is suddenly taken with a contagious disease.

It is the duty of the mother, the doctor, and the nurse to attend the afflicted child. But should some large-hearted, overzealous, Christian worker perhaps a friend of the stricken family, offer her assistance at the house and contract the disease, she could not call her sickness God-sent. She would have to blame her own thoughtlessness for it. While we pray "And lead us not into temptation" we must see to it that we are doing all in our power to leave sin alone. Evil confronts us on all sides - inside and out - and we have enough contention and strife without looking for it.

Did not Christ pray in the Garden of Gesthemene, "Father, if thou be willing remove this cup from me."? Jesus did not invite the people to crucify Him nor did he desire to go through the

terrible ordeal that was before Him.
But the Savior prayed further, "nevertheless
not my will but Thine be done."
There is a ~~wonderful~~ significant resemblance
between the two prayers. "O my
Father, if it be possible let this
cup pass from me: nevertheless,
not as I will, but as Thou wilt."
"And lead us not into temptation,
but deliver us from evil."
He who shrinks from evil is no
coward. God help us to have sin
alone!

"But deliver us from evil."
this is a call for help. Although
we do what we can to avoid sin,
temptations will come, and we
must be ready. A possible evil
lurks in every human experience.
Harm is not confined ~~to~~ ~~the~~ ~~wicked~~
~~things only~~. Trouble and hardship
have developed many strong

characters, it is true, but they have also ruined countless lives. How many pass through bitter experiences only to become soured in heart and soul. A man, ~~who~~ cheated out of his possessions, declares that all men are dishonest. A girl who has been disappointed in love, remains single because she believes no man can be true. A patient bears his illness impatiently and leaves the sick-chamber with no gratitude to doctor or nurse, a thankless and heartless wretch. One man builds a ladder out of his failures and mounts to success while others are drowned in the sea of their own despair. We can already see that the danger is not in the trouble itself, but in the way we take

ite, not in meeting temptation but in giving in to it. O Father in Heaven, may the trials and hardships of life not embitter our hearts, but rather make us the stronger, the sweeter, the kinder, the better and the more loving and Christ-like.

On the otherhand, prosperity presents its enticements to evil. Hundreds of families are so well provided for, enjoying all the comforts of a home and living in such peace and contentment, that they have neither time nor inclination to attain the more lasting blessings of life, nor do they care for their neighbors in distress. Sad indeed to see God's bounty being used with such satisfaction without one single thought for the Giver. We pray earnestly for the poverty-stricken and the wretched, but

do we pray for those who are enjoying plenty? We need not stop long to recall to mind both individuals and nations who have been ruined because of their prosperity. "Our Heavenly Father, we do beseech Thee to deliver us from the evil that is hidden in good times. Help us to choose the blessings of prosperity and not its curses."

As one brother has recently said, "Pleasure in itself is harmless." We all like to have a good time, and we seek enjoyment in the various amusements of the day. But here again we must ask to be delivered from sin. Innocent pleasures have led many a good man astray and have kept many from doing their work as they should. We do not ask to be

deprived of pleasure, but we do
beg of God to help us choose it and
to use it in such a way as to be
blessed with real enjoyment without
having to pay for it dearly as we
often do. There is possible death
in all pleasure, and sure death
in some of it. The following from
Mr. Buckley, referring to a flask of
whiskey sent to a friend, is
interestingly, but sadly true.

"I send you some of the
most wonderful whiskey that
ever brought a skeleton into the
closet or painted scenes of lust
and bloodshed in the brain of
man. It is the ghosts of wheat
and corn, crazed by the loss of
their natural bodies. In it you
will find a transient sunshine
chased by a shadow as cold
as an arctic midnight, in which

the breath of June grows icy
and the carol of the lark gives
place to the foreboding cry of the
raven. Drink it, and your
shall have woe, 'sorrow', 'babbling'
and 'wounds without cause.
your eyes shall behold strange women and your heart shall utter perverse things.
Drink it deep, and your shall
hear the voices of demons shrieking,
women wailing, and worse than
orphaned children mourning the
loss of a father who yet lives. Drink
it deep and long, and serpents will
hiss in your ears, coil themselves
about your neck, and seize you
with their fangs; for at the last
it biteth like a serpent and stingeth
like an adder. For forty years
this liquid death has been within
staves of oak, harmless there
as purest water. I send it to
you that you may put an
Enemy in your mouth to steal

away your brains, and yet I
call thyself your friend."

Every external object or action
and every internal thought and
emotion influences us for
good or for evil. Time and locality
have but little to do with yielding
to or resisting temptation. 'Tis the
attitude of inner man towards
circumstances that turns temptation
into victory or defeat. How important
it is that Jesus should hold the
key to the situation and that God's
will not ours, should be done.

On the Island of Tasmania
near Australia grows a species
of Eucalyptus called the Tasmania
cider tree. One can dig in the ground
in vain for water fit to drink;
but in the springtime a thirsty
wanderer through the beautiful
groves needs but to bruise the bark

in order to quaff a refreshing
drink of delicious cider. There
it stands, tall and straight, the
Eucalyptus, with roots and rootlets
buried deeply in the dirt, it is true,
but taking therefrom only
that which gives stature and
firmness to its limbs and fills
its generous heart with a sap
pleasing to the taste and healing
to the body of man. It is a known
fact that a eucalyptus tree planted
in filth and stench will not only
grow the more rapidly but will
completely disintegrate the foul
matter destroying the obnoxious
odors and filling the air with
balsam aroma. Already malarial
districts in Algeria and Portugal
and a part of the unhealthy Roman
Campagna have been made
salubrious by the planting of

Eucalyptus groves. They grow thrivingly most anywhere, some of them surpassing the sublime heights of our California Sequoias. The Eucalyptus yields oils, tars acids, dyes, tans and valuable wood, which goes to prove its ~~its~~ remarkable usefulness to mankind. We are placed in a world full of temptation and sin. God does not want us to draw ourselves apart from the world; on the contray, He would have us sink our personalities deeply into condition about us, and by Christ-like assimilation extract from time and circumstance wholesome food for the ~~upbuilding~~ growing of strong, towering, useful, gentle and loving lives in Jesus our Lord and Savior, to the glory of our Father in Heaven and for the

uplifting of sin-stricken humanity! Thus would the master have us pray "And lead us not into temptation but deliver us from evil."

Amen.